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The Masonic Craftsman

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of Freemasonry*

In This Issue: The Attitude of Freemasonry Toward Religion

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WHAT OF YOUR MASONRY?

*What of your Masonry? Is it put by,
Doffed with your apron, forgotten, to lie
Dormant and void, inefficient and vain,
Till in the lodge you resume it again?*

*Listen, my brother, true Masonry dwells
Out in the world, not in dungeons and cells;
It feeds the hungry, defends the oppressed,
Lifts those that languish, and soothes the distressed.*

*Masonry's place is in shop, street and store,
Fully as much as behind the tiled door.
'Tis not a thing to be hidden away,
It should be worn, used and lived day by day.*

*Worthy is study and labor to gain
Ritual skill, and perfection attain,
Yet this is only the means to an end,
Useful alone for the aid it can lend.*

*What of the lessons by Masonry taught?
Have you their practical principles caught?
Live by them, grow by them, build by them, too,
Let them your thought and your actions imbue.*

—GEORGE H. FREE.



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NEW ENGLAND MASONIC CRAFTSMAN

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS
ALFRED HAMPDEN MOORHOUSE, Editor
MEMBER MASONIC PRESS ASSOCIATION

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RELATIVITY In these days much is heard of the theory of relativity as applied to the universe, and the attendant confusion in many minds as a result of the discussions anent Einstein's theory has created a sort of mental chaos. Where the path leads no one can positively say. It is known, however, that the principle is so revolutionary in character and so opposed to long held opinions that if its accuracy can be proved present scientific formula as to the size, shape and character of the universe will have to be scrapped or at least completely revamped.

Likewise, in the field of economics, revolutionary business theories are upsetting old ideas, to the bewilderment and distress of many.

Freemasonry itself is not entirely free from new theories as to its function. Perhaps this is due to confusion induced coincidentally by speculation as to universal and economic advancements. In any case there appears to be a shifting of those anchorages to which the Craft has been tied for many years.

Is this well? Human nature being what it is, should not the members of the great fraternity hark back to its fundamentals? At least until a more lucid explanation and understanding of the evolutionary tendencies is available. There is no particular merit in reaching for the moon. However commendable the thirst for knowledge, if it leads into a maze of contradictions, theories and vague imaginings, it gets the Craft nowhere.

Sound doctrines which have spelled comfort in mind and body to the mass of Freemasons in the past have been abundantly proved. They at least are understandable. The merit of their meaning and the benefits of their practise are tangible things, for which reason it is doubtful whether the men who are continually advocating change are doing the Craft a service.

This is not to say that inertia, or a closing of eyes to new trends, is desirable. Rather it is suggested that what has merit in the new be applied when possible to the proven practises of the past, thereby strengthening the organization through its individual members and deepening the faith of those who are earnestly seeking Light through normal rather than abnormal peregrinations into the empyrean.

ABOVE THE LAW? The Grand Mastership is an honor to which any Mason may aspire. The

Grand Master's place is exalted and secure. By a gradual system of precedent, based to a large extent upon confidence in the discretion of distinguished men powers almost autocratic have been accorded the office, so that it may almost be said a grand master is king among his fellows and "a king can do no wrong."

In almost every instance the delegation of such great

powers has worked admirably, tending to fix responsibility and avoid complicated "red tape." The records of many distinguished holders of this office in the past attest the good sense of the plan.

Wise precautions prescribing his duties, as well as the sound grounding in administrative office which the Grand Master almost invariably brings to the office, places him in a place by himself.

And yet Grand Masters *do* make mistakes.

One of these mistakes seems to have occurred in Oregon, where, we are informed, a Grand Master arbitrarily made a Mason "at sight" of one who had previously been rejected for the degrees. As a consequence the fraternity in that western jurisdiction is aroused and indignant as it has not been for many years.

There is, apparently, justification for their indignation. If the moral scruples of the Craft are to be overridden by even the Grand Master, the subject conceivably affects all Masons everywhere in the precedent it establishes.

There have been set up Masonic committees to pass upon the qualifications of any applicant. Able counsel will, if necessary, represent any questionable case and justice may be secured in every instance. Seldom, indeed, can the charge be made that a man honorably intentioned who is worthy and well qualified has been dishonorably treated.

These questions, perhaps, belong to the jurisdiction in which they arise, and yet in a case of such vital importance as that of Oregon, the whole Craft has an interest.

It is hoped that such steps will be taken as may be necessary to purge its records of any unworthy act of a Grand Master, and that he may be persuaded that he cannot with impunity override the prerogatives of the ancient Craft by a usurpation of power he has no right to assume.

CYRUS FIELD WILLARD How pleasant it is to see familiar faces from time to time,—those friendly souls who keep smiling through all circumstances and are willing to overlook one's shortcomings; and how we miss them when they suddenly fade from the picture. *THE CRAFTSMAN* notes with regret that Cyrus Field Willard, who, with wisdom and discretion, has edited *The Master Mason*, of San Diego, California, for some years, has felt obliged, because of press of other matters, to drop his editorial work.

Brother Willard received the sublime degree right here in Boston. He has never lost interest in the old Bay State. His knowledge of Craft matters is sound; his criticisms invariably constructive. It is hoped that he will again, at least occasionally, take up the pen to give appreciative readers some of the illuminating articles for which he is well known.

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Alfred H. Moorhouse, Editor and Publisher.

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The Attitude of Freemasons Toward Religion

A Monthly Symposium; by the editors of four Masonic periodicals

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THE ATTITUDE OF FREEMASONS TOWARD RELIGION

By ALFRED H. MOORHOUSE
Masonic Craftsman, Boston

IT has been the complaint of men in the ministry in times past that when a man enters the Masonic fraternity his interest in religion wanes and his church is consequently neglected.



Likewise many men upon being admitted to the fraternity have expressed the opinion that Freemasonry has replaced with them to a large extent the matter of religion.

By these tokens it would seem to be only right to look at the subject in the light of the facts and the relationship of the two so far as possible, established.

To begin with, Freemasonry is not and never was intended to be a religion, nor was it founded upon any assumption of religious faith beyond the acknowledgment of a belief in God. Religion, of whatever faith or creed, is essentially a matter of the human soul, and while Freemasonry in its spiritual idealism and aspirations may seem to have much in common with it, it yet lacks in many essentials those peculiar characteristics of personal and exalted devotion to the spiritual which constitutes the true religionist.

Religion is such a broad word, and wrapped up in it are so many of the most intimate details in the lives of so many millions of humans, with so many opposing points of view, that it is not a subject to be treated lightly. But in the matter of its relationship to the Masonic Craft as well as to the individual Mason, it is well to face the matter squarely if we are to have a better understanding, as well as to clarify a somewhat cloudy situation.

Of necessity, any organization the members of which are committed to the enterprise of making the world a universal brotherhood must put aside all thought of sectional or factional differences, or at least consider these issues with utmost tolerance, keeping a course straight for the desired goal of Truth and Light.

"To learn to subdue my passions and improve myself in Freemasonry" is no idle phrase. Non-compliance with this particular motive has prevented the Craft from becoming an almost perfect organization.

Whole libraries have been written and are constantly being added to on the subject of religion. Exhaustive discussions involving the interpretation of some seemingly simple, obscure symbol or word have inflamed

the passions of men to unbelievable heights in the past and caused the death of millions, so that the whole subject is fraught with potentialities of trouble. In the vernacular, the subject is "charged with dynamite."

The good Freemason, that is the man who in his daily life earnestly seeks to observe the fundamental laws of the great brotherhood of which he is a member, is a good religionist. If he becomes obsessed with the idea that his Masonic work is the *ultima thule* in spiritual matters, he is deceiving himself.

That man is incurably religious is taken for granted; he just cannot help it. It is as much a part of his nature as breathing or loving. Awareness of the spiritual has manifested itself in many ways, but in its highest sense this is termed "Religious Consciousness." St. Paul expressed it, "In Him we live and move and have our being," referring to God and our relationship to Him.

To argue whether Masons are religious or not, would be futile, for in this respect Masons are like all other men. Their tenets are based on religious truths, as all Masons will acknowledge; their belief in God is openly confessed, and apart from such a belief none can be Masons.

Masonry, then, takes religion for granted. Wherein, then, does Masonry differ from the church or synagogue? These being the organized channels through which religion expresses itself most readily, it is here we look to find emphasis on things spiritual. They have preserved and safeguarded religion and fulfilled their mission in passing on to further generations all that has been found helpful towards the better communion of man with his Maker.

Religion does not stop with the church or synagogue; it has no selfish ends, but permeates all phases of life, all organizations of men brought together for many and varied reasons. It ennobles our organizations, by lifting their ideals above and beyond the mere aims of the present. Men organize in corporations of various kinds. Religion reveals loftier ends, making business another channel through which this spiritual life may flow.

To use an illustration: The city reservoir — into it has poured the waters from many sources, some far off in the hills. It has come a long way, often by strange channels, to be conserved in the reservoir for the needs of all. Then great pipes will carry this water to minister to the life of the city.

This water has many uses: first we think of that used to sustain life—religion does that: It is used for cleansing—religion does that for men's souls. It affords power to light our city—religion does that. So we may carry on the analogy.

But we note this: the flow of water in every case is

dependent upon that channel or pipe line through which it passes. Here the Brotherhood known to Masons lends itself admirably for transmitting through its channels the spiritual life. Business, art, music, social service, as well as brotherhood, are each but avenues through which it may pass.

We as Masons draw our spiritual strength from the common supply which the church and the synagogue have conserved for all men, not only conserving precious truths about God received from the past, but no less seeking to add to that supply by revealing new and hidden springs which are being found by earnest and honest searchers for God's truth.

We are Masons because we are religious. But can it be said to follow that we are religious, in the highest sense, merely because we are Masons!

Not recognizing any creed, sect or race, the portal of Freemasonry is open to all men who are born free, are of good report and well recommended. Wherefor a man may be a Christian, Jew, Mohammedan, Parsee, Shintoist, Confucianist or any one of a thousand religions and yet be faithful to his Masonic obligations. The same Working Tools exist for all. That feature of Freemasonry makes it universal and is responsible for the firm hold it has in so many lands. Among its membership are men of a multitude of faiths, all of whom, as faithful brothers, are seeking after one goal—Light.

In its immediate contacts Freemasonry and religion follow somewhat parallel paths, and it is frequently found that there is a very close co-operation and essential understanding of each other's functions and a recognition of the motives animating each, with a strong supplemental source of support to religion by the fraternity.

This is or should be recognized by individual Masons generally. Religion being a thing of the soul, the efforts of men who by reason of their Masonic affiliation and the lessons of certain degrees which make them members of what constitutes a universal brotherhood, should be directed to the support and promotion of all movements making for the improvement of spiritual and moral life.

Just where to draw the line as to which particular religious affiliation a man prefers is a problem for the individual. We are concerned only with the broader aspect. His relation to religion should be that of one who with a sincere desire to foster human good and improve the lives of people, including his own, spares no effort, first by precept to demonstrate his own purity of life and conduct and then by every other legitimate means to aid and assist in all worthy undertakings under whatever religious auspices, which his judgment says are for ultimate good.

Regular attendance at and direct support of his own particular church, synagogue or temple is essential to this program. His interest in that program will in large measure illustrate or demonstrate more clearly than anything else his belief that while he is an ardent Mason he is none the less a believer in the fact that Freemasonry is not intended to supplant religion but rather to supplement it.

"THAT RELIGION IN WHICH ALL MEN AGREE."

By WM. C. RAPP

Editor *Masonic Chronicler*, Chicago

BELIEF in the existence of a Supreme Being, the Great Architect of the Universe, is an indispensable prerequisite to admission to the Masonic fraternity. This, masonry's only dogma relating to its attitude toward religion, has been specifically stated or unmistakably implied by Grand Lodges to which all but an infinitesimal fraction of the men who assume the title of Mason owe allegiance.



The Ancient Charges of a Freemason, "Concerning God and Religion," define the attitude of Freemasonry toward religion perhaps as clearly as it could be expressed, binding its devotees "to that religion in which all men agree, leaving their particular opinions to themselves."

Masonry makes no pretense to being a religion; on the contrary, it strenuously disavows any such claim. It has erected its superstructure on the broad foundation of a belief in a Supreme Being. Farther Masonry cannot go. Nevertheless, no atheist can be made a Mason.

How frequently have we heard the thoughtless statements, "Masonry is a good enough religion for me," "Masonry is my religion," "I need no religion besides Masonry," etc. Such averments denote a confusion between morality and religion, which while inseparably dependent upon each other, are not identical. Religion without morality is nauseating hypocrisy. Morality without religion is preferable, but leaves much to be desired.

Masonry is not a religion; nevertheless, it inculcates a deeply religious reverence for God, in whatever form He may be worshipped. A Mason is admonished to "be a good man and true, and strictly to obey the moral law," but his own conscience is granted the privilege and is charged with the responsibility of determining the form in which he shall render service and obedience to his Creator.

Masonry does not insist that its members practice any religion, much less suggest that they follow a particular form. It does, however, urge him to practice religion. If a man acknowledges his belief in the existence of an omnipotent God, in whom he puts his trust, he has fulfilled the fundamental requirement of Masonry, but if his profession came from his heart, how can he evade his duty to worship his Creator, of being obedient to divine law and of manifesting his piety in religious observance?

Masonry does not supply the human need for religious solace, although it works hand in hand with religion to the glory of the common Father of us all. A Mason should give his spiritual and material support to religion, as well as to lead an honorable and upright life.

MASONRY'S ATTITUDE TO RELIGION

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco

THE subject chosen for present consideration is one that compels the interest of most of our brothers. There is a dim realization in many minds that the basic conceptions and teachings of the



Craft bring its adherents close to the domain of religion, even though actual entrance thereon may be denied. The religious instinct is universal, and its satisfaction will be sought in many directions. Man has been designated a believing animal. He will hold to beliefs that are matters beyond any demonstration satisfying the unaided senses. Such beliefs will persist, despite the cau-

tious attitude of agnosticism or even the bravadoes of atheism. All this we may allow, yet if our topic is to be considered profitably, further definition is required, that so we may contrive a common approach and reach a common understanding.

We can at once dismiss the purely sectarian or denominational view of religion—that congeries of systems and sects, each with its doctrines and dogmas—as having no application to the present discussion. Whatever in the realm of faith that we as individual Masons may accept can have no weight in determining the Masonic attitude. In so far as the Craft life is concerned we must rise from the particular to the general. We are asked for no more in the fraternity than an expression of mental assent to belief in a Creative and Overruling Power of the Universe. As for the individual idea of Deity, the range is broad as the realm of thought, with none of all the brotherhood to raise question or voice criticism.

We therefore have to do here with religion stripped to its central and universal essential. Thus we are put in accord with men of every mode and form of faith. To go beyond such firm ground in attempt to modify or enlarge by definition or addition is to violate the fundamental conception of our institution. We are privileged, in so far as organized religion is concerned, to adhere as individuals to whichever may best meet the personal need, or to refrain from connection with any or all.

As for the Craft itself, it may be in accord, for the time being, with other institutions, religious or secular, as the furtherance of common purposes are thus made possible. One would not class the new humanism as a religion in any accepted use of the term. Many will hold that the reasonings of its advocates are opposed to all that they have associated with religion. Yet there will be thoughtful brothers who can find in these novel conceptions of a cosmic consciousness, and in the emphasis placed upon work for humanity, as fulfilling the highest purposes of religion; the giving to life a definiteness and an energy now sadly lacking. Such Masons would be justified, for themselves, in seeking to work with the humanists in full earnestness, and thus answering to an urge that is most truly religious.

It may, therefore, be stated that as regards religious

bodies the Masonic attitude can be friendly and sympathetic, in so far as they serve the cause of humanity. There is glad recognition of the fact that they are working in ways other than our own, to bring truth and justice and righteousness into the relationships of men. We may question methods and even motives, but we are forced to the conclusion that there are no better institutions upon which to rely for the furtherance of humanitarian movements. Thus far, then, the attitude of Masonry will be of friendship with those engaged in like labors and working to like ends. Masonry can enter into no alliance with any other institution. Like the United States in the late war, it may not be an ally, but it can be a strong and loyal associate of those who strive to make men better, as opportunity offers and the cause is made plain.

MASONRY THE HANDMAIDEN OF RELIGION

By JAMES A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

MASONRY, while religious in its teachings and atmosphere, most certainly is not a religion. While its lessons inculcate the Golden Rule, it distinctly and forcefully does not espouse the doctrines



or creeds of the Christian faith. It is no more Christian than it is Buddhist or Mohammedan, nor is it more un-Christian than it opposes the teaching of any other of the ancient philosophers or teachers. In its cosmopolitan activities throughout the world, Masonry endeavors to teach reverence for Deity—under whatever name is in general use—and charity (love) for all mankind. It attempts, in

all countries, to instill moral precepts and teachings and to appeal to the spiritual nature of its members.

Masonry is the hand-maiden of Religion—not A religion or THE religion, but of RELIGION.

From the above it will be seen that Freemasons cannot properly say, as some have, that "Masonry is all the church they need." Real Freemasons who understand Craft teachings, realize their need for the church and their duty to support its activities.

Masonry is not at all antagonistic to, or in any sense a substitute for the Church. If there are Masons who remain, satisfied, out of the Church and out of distinctly religious life, it is not at all the fault of Masonry. The strong probability is that those who hold aloof from the Church, saying they do so because they are Masons, would have absented themselves from the Church even if they had never heard of Masonry.

Masonry does not insist that any of its members or candidates shall be members of any particular Church, but it does speak most favorably of religion and does realize that men should be reverent, and God-fearing.

But it does not and cannot teach men how to become all of this. They must come to the door of the Masonic lodge duly and truly prepared. But how and where have they been prepared and how shall they be prepared? Masonry is dependent upon the religious home,

especially upon the Church and, if these cease to do their high and holy work, Masonry will not have material from which to draw for the filling up of its membership. These are not idle assertions, but are words of truth and soberness.

Masonry has a great and magnificent place to fill and work to do; it is an immeasurable force for the uplift and consolidation of the best forces of humanity and for the advance and emphasis of righteousness. It is prized, rightly prized, by those who know it. It is

loved, mightily loved, by those who are of it, are in it; who rejoice in its fraternal satisfactions.

But all true Masons know that it is not a religion, that it does not take the place of the Church, that it does not claim to do so. Masonry is satisfied to take its own stately place and to do its own well-rounded work; it rejoices that the Churches of God, divinely appointed, are doing their own absolutely essential work as the teachers of religious truth and as the centers of religious life and power.

The Eternal Truths of Masonry

By W. Bro. ARTHUR J. BARKER

Eternal truth is inherent in the human soul. Belief in God, belief in the immortality of the soul and belief in the resurrection are the birth-right of man, the natural, inevitable accompaniment of the divine spark with which he has been endowed. Not that these truths are his, fully developed, at birth, rather, like his other powers, are they his heritage in an embryonic form, an instinctive, sub-conscious form, if you will, awaiting the impetus of more light, of greater knowledge. Nor are they the result of any late discovery, or of any recent condition—they are eternal—the same yesterday, today and tomorrow.

Whether we subscribe to the theory of evolution, the theory of the development of man from lower forms of animal life, or whether we accept the story of this creation as revealed in that Great Light upon our Altar, we all do feel and believe that somewhere, some time, somehow, God imparted to man a spark of divinity and, with that spark, a pure, undefiled religion. The urge of that divinity has made man a religious being, a searcher after divine truth, ever seeking to penetrate the veil which separates him from the unknown and the beyond. The history of man is a story of that continuous search and the civilizations of the world have flourished or decayed as they have believed in or cast aside eternal truth. Go back as far as we may, back through the pages of written history, back through the hieroglyphic records on the stone ruins of prehistoric civilizations, back through the uncertain mazes of sacred tradition and trace is never lost of man's belief in and recognition of eternal truth.

Primitive man, spreading away

from the place of his origin, the unlocated cradle of the human race, carried with him the pure truths of his ancestral religion. And it is a peculiar fact that his exodus was east and west along one approximate line, the 30th parallel of north latitude. Egypt, Phoenicia, Assyria, Chaldea, China, India, the Mayas of Yucatan, even those mythical lost island continents of Mu and Atlantis, completed a circuit of the globe along this line. Thus they were all subject to similar seasonal and climatic influences and they viewed the sun, moon and other heavenly bodies from similar angles. Dependent upon nature and natural phenomena not only as his only teacher, but for his very existence, these forces exerted an all-important influence upon man's life and beliefs. Early recognizing the dual character of nature, the never-ceasing and seemingly uncertain struggles between its opposing forces, between heat and cold, light and darkness, life and death, were the subjects of his closest study, as they were the cause of his greatest joys and gravest fears. The sun, as the source of his greatest needs, heat and light, was the particular object of his awe and veneration. The warmth and light of the rising sun dispelled the darkness and gloom of night and renewed the beauty and freshness of all nature. As the sun seemed to withdraw and recede toward the south in the fall, the earth grew cold, vegetation ceased to grow and decayed and the fear developed that cold and darkness would overcome heat and light and that an end would come to all things. But as the sun again resumed its journey toward the zenith, instead of the feared oblivion, light and warmth regained their ascend-

ancy, vegetation revived, seeds sent forth their tender shoots and life reawakened throughout all nature. The threatened oblivion was in reality continuous, uninterrupted life. From these observations, on the foundation of the original truth which was still his, gradually developed the belief that the universe was alive, intelligent and possessed of a soul, with each of its constituent parts possessing the same qualities and endowed with a part of that universal soul. The soul being universal, death was merely a transition, a transfer of its temporary abode, and the sacrificial rites which became so general were originally based, not upon cruelty or blood lust, but upon a profound belief in the immortality of the soul and its transmigration.

Sun-worship and nature-worship were the universal popular religions of all ancient peoples and the Sun Gods their most important deities. As Osiris was the Sun God of Egypt, so Mithras was of Persia, Bel of Assyria and Chaldea, Dionysius of Greece. The planets and forces of nature were deified and personified as their attributes and influences were believed to be good or evil. But over, beyond and above all these minor deities was a recognition of a shadowy force or being dominating the universe and controlling the universal soul. Then as now, strange gods and new beliefs held a popular allure and the all-powerful priesthood, in their determination to retain their power over the people, kept inventing new deities and objects of worship, clothing them with fantastic legends, until the popular religion degenerated into a chaotic confusion in which eternal truth was utterly obscured.

But all men did not subscribe to the worship of these false gods nor was man's inherent divinity satisfied with such a superficial popular religion. As the worship of the Creator became confused with the worship of the thing created, thinking men began to cherish and teach eternal truth as a secret, esoteric belief. Down through the ages, these truths were kept alive separate and apart from the popular religion until, from the Egyptian Book of the Dead, we find them the basis of a great secret system, a system divided into degrees, safeguarded by obligations and communicating its teachings by symbols and allegories, with advancement of the individual depending upon proficiency in the teachings received. The particular allegory by which these eternal truths were communicated was a story of the succession of the seasons, a story of God, usually the Sun God, overcome and slain by evil forces, consigned to darkness for a time, but returning to a final triumph over those forces of evil. All of such allegories, each telling a story of natural phenomena and carrying the mark of eternal truth, have been passed down through the ages and have become the traditions, the folklore, the legends and the mythology of ancient as well as modern peoples. Our religious celebrations of today are but survivals and revivals of ancient celebrations, both in form and significance, and the lives of the Redeemers and Saviors of modern religions, the dates of their births and deaths, conform to these ancient allegories and the periods of the equinoxes and solstices. This great system, the Ancient Mysteries, spread into every country and among every people until, with the advance of education and civilization and improvements in communication, it became almost universal among educated and thinking men. Even the early Christians adopted the system and it is believed that many biblical characters, notably Moses and Joseph, were numbered among its initiates. With the dawn of the Christian era, bringing with it a number of world religions based on eternal truth, the need for this system and its secrecy no longer obtained. But its eternal truths and

its methods of teaching, its symbols and its allegories still persist.

Masonry is a repository of these eternal truths. They are the fundamental principles on which our institution is constructed. Every great world religion, every religious sect or denomination, builded though they are on these same truths, have added man-made creeds or dogmas which tend to division rather than unity. Masonry, however, pursues an unchanging and unchangeable course in her allegiance to these truths, pure and uncorrupted by time, creed or external influences.

We believe in the immortality of the soul and in the resurrection which nature and nature's God has taught since the world began. We believe in God—in the fatherhood of God. Therefore, we believe in the brotherhood of man. Whether this brotherhood will ever be consummated in an actual, organized brotherhood, with Masonry as the leaven for the organization, as all Masonic philosophers have believed and taught, only the future can reveal. But that this brotherhood must become a reality in the minds and hearts of men, no one can doubt. Masonry is the one world-wide, universal organization through which, or through the teachings of which, such a brotherhood is possible. That possibility can only be realized through our own better individual understanding and appreciation of the history, the philosophy, the symbolism and the teachings of our institution. And having acquired that understanding and appreciation, they must be reflected in our individual lives and actions and through our organizations.

Amidst the differences of color, race and creed, Masonry has ever held fast to those great eternal, fundamental truths of God, man, nature and eternal life which have been recognized in the consciousness of man throughout all periods of time and, in the strife for material gain, it brings all men into one great plane of equality on the doctrine of the Fatherhood of God and the Brotherhood of Man, that doctrine on which must be founded our hope and aim of "Peace on earth and good-will toward all mankind."

IS THE LODGE FUNCTIONING TO CAPACITY?

Why is it not? This shows my Yankee origin by answering a question by asking another, having been born in West Lynn and raised in good old Columbian Lodge of Boston, whose charter bore the signature of Paul Revere as Grand Master of Massachusetts.

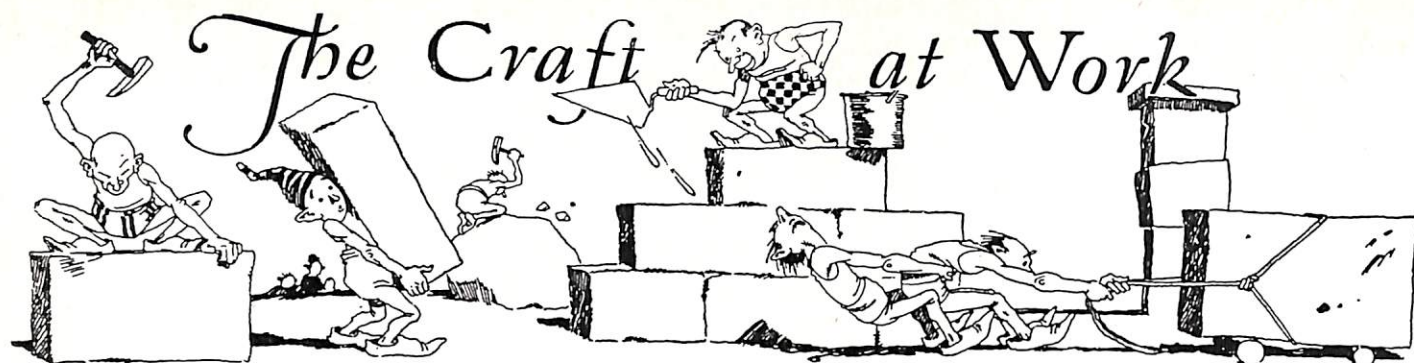
There is a reason why it is not since very few know its capacity. What is its capacity and its function? What is the Lodge, and how does it function?

The lodge is an organized and today a chartered body of Freemasons, which meets at certain specified times for the transaction of its business and the initiation of men only into its ranks. It is the modern remnant of the lost mysteries of antiquity, and it teaches a high system of morality as contained in its obligations and ritual. It may be veiled in allegory and taught in symbols, as some have claimed, but the central figure who would die rather than violate his trust has found an exact counterpart, as has often been pointed out by Masonic writers in Osiris, Dionysus, Adonis, Attys and Mithra, from which latter Saul of Tarsus brought the ideas of the Man-God underlying the Christian religion.

Are these Freemasons really free from cupidity, selfishness and ambition? It is the purpose and function of the lodge which so vividly inculcates the immortality of the soul and the moral virtues, to raise them to that high state intellectually, that they will cheerfully practice outside the lodge those great moral virtues inculcated in it. It is not its function or purpose to engage as a collective body in any great movement, however moral it may be. St. Andrew's Lodge did not, as a body, throw the tea overboard from the ships in Boston Harbor. But in that body the lessons of Freedom, of meeting on the level, acting by the plumb, and parting on the square, were taught in such a manner as to make them free men and Masons.

One of the great troubles with the lodge to-day is because politicians prevent it from acting up to its true aim, and many of its officers will be found to be occupying positions in the city, county, state, or national government, and in order to get votes they make trades with the organized political machine masquerading as a religion, and whose purpose, judging by past performance, is to stifle all freedom of thought and put us back in the Dark Ages, where all science was forbidden, and scientists like Giordano Bruno and Galileo punished, and as Masons are to-day being punished in Italy. As

(Continued on Page 127)



FEBRUARY ANNIVERSARIES

John Witherspoon, Presbyterian minister, and president of Princeton University (1768), was born in Gifford, Scotland, February 5, 1723. This signer of the Declaration of Independence and delegate to the Continental Congress from New Jersey, made several visits to Vermont, on which occasions he called Masonic meetings, according to the historian, Clark.

Sir Christopher Wren, famous cathedral builder, died at London, Eng., February 25, 1723. It has been definitely shown that he was a member of the Lodge of Antiquity, and at his death two British newspapers referred to him as a "Free Mason."

James Otis, statesman and patriot, was born at West Barnstable, Mass., February 5, 1725, and was a member of St. John's Lodge No. 1, at Boston.

George Washington was born February 22, 1732, in Westmoreland County, Virginia, and was raised in Fredericksburg (Va.) Lodge No. 4, later serving as master of Alexandria (Va.) Lodge No. 39.

Maj. Gen. John Sullivan, first grand master of New Hampshire, was born at Somersworth, N. H., February 17, 1740, and served as one of General Washington's aides in the Revolutionary War.

Thomas Bodley, who served as general in Wayne's Indian campaign, and was grand master of Kentucky (1818), was born February 2, 1744.

Dr. John Theophilus Desaguliers, whom Mackey termed the "father of modern speculative Masonry," died February 29, 1744, at London, Eng. He was third grand master of the Grand Lodge of England, and was a noted mathematician and philosopher.

Woodbury Langdon, judge and member of the Continental Congress, was made a Mason in St. John's Lodge No. 1, Portsmouth, N. H., February 10, 1761.

William Henry, Duke of Gloucester (brother of King George III), was installed in Royal Lodge No. 313 (later known as Royal Alpha Lodge No. 16), February 16, 1766.

Samuel Wesley, first grand organist of the Grand Lodge of England, who

composed many Masonic songs, was born at Bristol, England, February 24, 1766.

William King, first grand master of Maine, and first Governor of that state, was born February 9, 1768, at Scarborough, Me., and on February 1, 1800, became a member of Massachusetts Lodge at Boston.

Capt. Isaac Chauncey, naval hero of the War of 1812-15, was born at Black Rock, Conn., February 20, 1772, and was a member of Independent Royal Arch Lodge No. 2, New York City.

James Boswell, master of Canongate Kilwinning Lodge, was made an honorary member of the Lodge of Edinburgh No. 1, February 1, 1771.

John Snow, Grand Master of Ohio (1819-24; 1829), was born at Providence, R. I., February 15, 1780, and was made a Mason in Mt. Vernon Lodge of that city, February 14, 1809.

Christopher Gore, Governor of Massachusetts (1809), and U. S. Senator from that state, was made a Mason in Massachusetts Lodge at Boston, February 13, 1781.

Robert Burns, famous Scottish poet, was made a "joining member" of Canongate Kilwinning Lodge No. 2, Edinburgh, February 1, 1787.

On February 6, 1789, General (Baron) von Steuben was appointed a member of the committee to communicate to George Washington, just elected President of the United States, his election to honorary membership in Holland Lodge No. 8, New York City.

George Plater, sixth Governor of Maryland (1791), who served several terms as master of the Old Lodge at Leonardtown, Md., died at Annapolis, February 10, 1792.

Thomas Cole, celebrated American painter, was born in Lancashire, Eng., February 1, 1801, and died at Catskill, N. Y., February 11, 1848. He was a member of Amity Lodge, Zanesville, Ohio.

Dr. Moses Holbrook, fourth grand commander of the Southern Supreme Council (1826-44), was raised in Middlesex Lodge, Framingham, Eng., February 12, 1805.

Robert R. Livingston, grand master of New York (1784-1801), died at

"Clermont", N. Y., February 26, 1813.

Dr. James Craik, physician to George Washington during the latter's last illness, and a member of Alexandria-Washington Lodge No. 22, died at Vawcluse, near Alexandria, Va., February 6, 1814.

Victor Du Pont, a captain in the War of 1812-15, was made a Mason in Temple Lodge No. 11, Wilmington, Del., February 11, 1819.

Elisha Kent Kane, famous Arctic explorer, and member of Franklin Lodge No. 134, Philadelphia, was born in that city, February 2, 1820, and died at Havana, Cuba, February 12, 1857.

Maj. Gen. John A. Logan, who served with distinction during the Civil War, was born at Murphysboro, Ill., February 9, 1825. He had been elected to receive the thirty-third degree by the Northern Supreme Council, but his death occurred before this honor could be bestowed upon him.

Philip Crosby Tucker, tenth grand commander of the Southern Supreme Council (1893-94), was born at Vergennes, Vt., February 14, 1826, and received the Scottish Rite degrees, from the 4th to the 32nd, by special dispensation, February 5, 1867, at New Orleans, La.

DeWitt Clinton, grand master of New York (1806-19), Governor of that state for many years, and a thirty-third degree Mason, died at Albany, February 11, 1828.

Joseph Jefferson, celebrated American actor, and life member of Concordia Lodge No. 13, Baltimore, Md., was born in Philadelphia, Pa., February 20, 1829.

Gen. John A. Rawlins, Secretary of War under President Grant, and a member of Miners Lodge No. 273, Galena, Ill., was born February 13, 1831, at East Galena, Ill.

John Corson Smith, grand master of Illinois (1887-88), and an active member of the Northern Supreme Council, was born at Philadelphia, Pa., February 13, 1832, and was initiated in Miners Lodge No. 273, Galena, Ill., on February 4, 1859. On February 19, 1873, he was made a member of Freeport (Ill.) Council No. 39, R. & S. M.

John Cabell Breckinridge, fourteenth

Vice-President of the United States, and active member of the Southern Supreme Council, petitioned Des Moines Lodge No. 41 (now No. 1), Burlington, Iowa, February 7, 1842, and received the degrees later in the year.

Richard Vaux, grand master of Pennsylvania (1867), became a member of Lodge No. 3, Philadelphia, February 21, 1843.

Alexander Monroe Dockery, grand master of Missouri (1881), Governor of that state (1901-05), member of Congress for sixteen years, and third assistant postmaster general under President Wilson, was born at Gallatin, Mo., February 11, 1845.

William F. Cody (Buffalo Bill) was born in Scott County, Iowa, February 26, 1845, and was a member of Platte Valley Lodge No. 32, North Platte, Neb.

Robert Macoy, well known Masonic author and publisher, was made a member of Lebanon Lodge No. 13 (now No. 191), New York City, February 13, 1848.

Robert Withers, grand master of Virginia (1871-73), was made a Mason in Marshall Lodge No. 39, Lynchburg, Va., February 1, 1851.

Frederick Webber, secretary general of the Southern Supreme Council (1886-1907), was knighted in Louisville (Ky.) Commandery No. 1, K. T., February 28, 1851.

Louis Kossuth, Hungarian patriot, received the entered apprentice degree in Cincinnati (Ohio) Lodge No. 133, February 18, 1852. Two days later he was passed and raised in this lodge.

Albert Pike, eighth grand commander of the Southern supreme council, became a member of Washington (D. C.) Commandery No. 1, K. T., February 9, 1853.

Charles T. McClenachan, Masonic author of note, and active member of the Northern Supreme Council, became a Mason in Munn Lodge No. 190, New York City, February 24, 1854.

Samuel Emory Adams, active member of the Southern Supreme Council, was made a Royal Arch Mason in Burlington (Vt.) Chapter No. 3, February 14, 1855.

Charles Hall Byrn, grand master of Tennessee (1910), was born near Milton, Tenn., February 8, 1856, and was, on February 3, 1895, initiated in Mt. Moriah Lodge No. 18, Murfreesboro, Tenn.

James Cunningham Batchelor, M. D., ninth grand commander of the Southern supreme council, received the thirty-third degree at New Orleans, La., February 14, 1857. On February 15, 1859, he became a Royal and select master in Orleans Council No. 4, New Orleans, and on February 17, 1860, was

knighted in Jaques de Molai Commandery No. 2, K. T., in that city.

John Henry Honour, sixth grand commander of the Southern Supreme Council, was appointed treasurer general of that body, in February, 1859.

On February 22, 1860, James Buchanan, fifteenth President of the United States, assisted in dedicating Masonically the statue of George Washington in Washington Circle of the Nation's capital. He delivered the dedicatory address on this occasion.

Edwin Denby, Secretary of the Navy under President Harding (1921-24), was born February 18, 1870, at Evansville, Ind., and died February 8, 1929, at Detroit, Mich. He was a thirty-third degree Mason of the Northern Masonic Jurisdiction.

John Mills Browne, Surgeon General, U. S. A., received the thirty-second degree at Vallejo, Cal., February 21, 1870, and in 1886 became treasurer general of the Southern supreme council.

Trevanion William Hugo, grand chancellor of the Southern supreme Council, was initiated in Minden Lodge No. 253, Kingston, Ontario, February 5, 1872. On February 16, 1886, he was knighted in Duluth (Minn.) Commandery No. 18. His death occurred at Duluth, February 27, 1923.

Warren S. Scipp, grand master for ten terms, was born at Towson, Md., February 21, 1873.

James Daniel Richardson, twelfth grand commander of the Southern supreme council (1900-14), was made an active member of that body by Grand Commander Albert Pike at Washington, D. C., February 28, 1885.

Charles Edward Rosenbaum, lieutenant grand commander of the Southern supreme council (1914-30), received the fellowcraft degree in Magnolia Lodge No. 60, Little Rock, Ark., in February, 1886. His death occurred in that city, February 25, 1930.

Philip Schuyler Malcolm, grand prior of the Southern supreme council, received the thirty-third degree, February 14, 1891, and died at Portland, Ore., February 1, 1929.

William Howard Taft, twenty-seventh President of the United States, was made a Mason "at sight" by order of the grand master of Ohio in the Scottish Rite Cathedral at Cincinnati, February 18, 1909.

Henry Moore Teller, grand master of Colorado for several years, and an active member of the Southern supreme council, died at Denver, Colo., February 23, 1914.

Charles B. Hanford, noted Shakespearian actor, received the thirty-second degree in Albert Pike Consistory, Washington, D. C., February 28, 1922.

Medill McCormick, owner of the *Chicago Daily Tribune*, and U. S. Sen-

ator from Illinois, died at Washington, D. C., February 25, 1925. He was a member of both York and Scottish Rites and the Mystic Shrine.

Alexander P. Moore, U. S. Ambassador to Spain and Peru, and a member of the York Rite and Mystic Shrine, died in California, February 17, 1930.

LIVING BRETHREN

Lord Amphyll, pro grand master of the United Grand Lodge of England, was born at Rome, Italy, February 19, 1869.

The twelfth Earl of Stair, grand master Mason of Scotland, (1925-27), was born in London, Eng., February 1, 1879.

Channing H. Cox, former Governor of Massachusetts, and a member of the Craft in Boston, Mass., was born at Manchester, N. H., February 28, 1879.

William Turner Morris, former deputy of the Southern supreme council in West Virginia, was born at Wheeling, February 26, 1880.

Sir Philip Colville Smith, grand secretary of the United Grand Lodge of England, was initiated in Apollo University Lodge No. 357 at Oxford, February 9, 1886.

Clarence Martin Dnnbar, former imperial potentate of the Mystic Shrine, was knighted in Bristol Commandery No. 29, K. T., Attleboro, Mass., February 1, 1902, and on February 26, 1908, received the Scottish Rite degrees in Rhode Island Lodge of Perfection at Providence.

Col. Charles A. Lindbergh, a member of Keystone Lodge No. 243, St. Louis, Mo., was born in Detroit, Mich., February 4, 1902.

Alexander B. Steuart, former Deputy of the Southern supreme council in northern Florida, was initiated in Journeymen Lodge No. 8, Edinburgh, Scotland, February 10, 1910, and on February 24, of that year, was passed to the degree of Fellowcraft.

Franklin D. Roosevelt, Governor of New York, and Assistant Secretary of the Navy under President Wilson, received the thirty-second degree at Albany, February 28, 1929.

FOUR BROTHERS GET DEGREE

The degree of Master Mason was conferred upon four brothers recently at a communication of Farmersville Lodge No. 482, of Farmersville, Ohio. The candidates receiving the degree were Forest F. Roy, Elva and Vernon Bickel. It is thought that this was the first time that four brothers had been made Master Masons at the same meeting in an Ohio Masonic lodge. A number of visiting Masons from Cincinnati, Dayton, Eaton and other nearby cities were present to witness the ceremonies.

A VETERAN MASON

Henry A. Smith, of Seattle, Wash., who has been a member of the Masonic Fraternity for seventy years, was a personal friend of Abraham Lincoln and a member of the glee club that sang for the Lincoln-Douglas campaign meetings. He was a member of the Wide Awake political organization in 1860 and attended its ratification meeting. He is still actively interested in politics and at the last election was one of the first to appear at his precinct polls to vote.

Mr. Smith was made a Mason in 1860 and has been a member of Fraternal Lodge No. 58, Monticello, Ill., since that time. Although Illinois does not permit life memberships, the lodge wrote him last year that upon the receipt of that year's dues he would receive a receipt for dues each year thereafter for the rest of his life without paying again. He celebrated the seventieth anniversary of his membership in Masonry by attending a meeting of University Lodge No. 131.

CUP CONTINUES TRIP

The "Cup of Brotherly Love, which was started from Evanston, Ill., November 19, 1929, on a trip around the world, was recently presented to Captain Alexander Collie of the liner *Caledonia*, to be passed on to Kirkintilloch Lodge in Glasgow, Scotland. The presentation was made by Robert M. Bachman, Master of maval Masonic Lodge in New York.

The cup is the property of Evans Lodge, having been presented to it by a former master on the occasion of his son completing the degrees. An appropriate message, translated into many languages, accompanies the cup. It was the original intention that the cup would complete its travels in seven years and be returned to Evans Lodge.

SONS FOLLOW FATHER

Thomas Woodfield and his two sons have established a record in Jackson Commandery No. 9, Jackson, Mich., Knights Templar, as all of them have served as eminent commander. The father held that position in 1916, and was succeeded the following year by his son Harvey T., who had served five years as Captain General. John R., the youngest son, was eminent commander in 1927, and he was installed by his father with his brother acting as grand marshal. All three have also served as high priests of their Royal Arch Chapters.

The father is a life member of Jackson Lodge No. 17, and Detroit Sovereign Consistory, Scottish Rite, and is a member of Moslem Shrine Temple.

ENGLISH GRAND LODGE

During the past year the lodges under the constitution of the Grand Lodge of England have increased from 4,462 to 4,547. The respective increases are: London 30, provinces 53, and districts 14. There is a decrease of 12 in the lodges overseas not under districts, in consequence of the formation of the District of Rhodesia. There has been a proportionate increase in the number of Royal Arch Chapters, which are now 1,687 compared with 1,644 a year ago. The provinces again show the largest increase, 25, compared with 10 for London, and 8 for the provinces.

It is stated that Admiral Sir Lionel Halsey will be appointed by the Duke of Connaught as provincial grand master of Hertfordshire to fill the vacancy that now exists. Sir Lionel is controller of the Prince of Wales' household and the son of Sir Frederick Halsey, who served as provincial grand master of Hertfordshire for fifty years.

Eric Studd, son of the president of the board of benevolence, Sir Kynaston Studd, has been appointed district grand master and grand superintendent of Royal Arch Masonry for Bengal, as well as district grand mark master. Bengal is a very large district, having eighty-one lodges under the English Constitution, as well as thirty Royal Arch Chapters.

Progress is being made with the new building fund of Mark Masons' Hall and twelve lodges have just been presented with the Keystone jewel, symbol that each member has contributed his quota to that fund. One of the lodges which received the Keystone was the Shameen No. 832, of Canton, China, very few members of which can hope to visit the new premises.

Much pleasure has been expressed at the resumption of fraternal relationships between the Grand Lodges of England and Vienna and the hope expressed that the same relationships may shortly be resumed between the Grand Lodges of Germany and of England. It is stated that the only difficulties are technical ones and before long the names of those grand lodges may figure in the "Masonic Year Book."

ANOTHER VETERAN MASON

Peter Pickton, 33°, a resident of the Masonic Home at Zenith, Wash., celebrated his one hundredth birthday on December 23. He has been a Mason for sixty-five years, becoming a member in Black Hawk Lodge No. 65, Cedar Falls, Iowa. He was born in England in 1830, and came to the United States in 1854. After becoming a member of the craft, he served it in various capacities, including that of worshipful

master. In 1866 he took the Royal Arch degrees and was high priest for ten years. Later he became a charter member of Baldwin Commandery, Order of Knights Templar.

When Mr. Pickton moved to Dakota Territory, he united with the Masonic bodies in Fargo, and after serving as high priest there, he became grand high priest in 1886. Two years later, he received the thirty-second degree, and in 1910 the thirty-third degree of Scottish Rite Masonry was conferred upon him.

As part of the celebration of his birthday, this centenarian was visited by H. L. Quigley, past grand master, Royal and Select Masters of Washington, who extended him greetings on behalf of Walter L. Stockwell, general grand master, Royal and Select Masters. The conversation was recorded by a dictaphone, and a record sent to Fargo, North Dakota, to be used in a Masonic celebration in honor of Mr. Pickton.

Note: Since the above was written, Mr. Pickton's death has occurred. He died at the Zenith Masonic Home January 1, 1931.

ENGLISH MASONS

GIVE FREELY

London, Eng.—The 1930 total contributions—£339,881—of English Masons to their institutions—the Royal Masonic Institution for Girls, the Royal Masonic Benevolent Institution, and the Royal Masonic Institution for Boys—compares favorably with previous years, being the fifth highest in history. It was exceeded in 1921, 1925, 1927, and 1929, the amounts donated in those years being slightly over £351,719 for 1921, £373,355 for 1925, £377,534 for 1927, and £343,055 for 1929.

During the current year, the Duke of York, provincial grand master for Middlesex, will preside as Chairman of the 89th Annual Festival of the Royal Masonic Benevolent Institution; Lieut.-Col. Raymond F. Boileau, provincial grand master for Norfolk, will act in this capacity at the 143d Anniversary Festival of the Royal Masonic Institution for Girls, and Major R. Lawrence Thornton, provincial grand master of Sussex, at the 133rd Anniversary Festival of the Royal Masonic Institution for Boys.

MASONIC MEMORIAL

ASSOCIATION

The annual meeting of the George Washington Memorial Association will be held in Alexandria, Va., February 23 and 24, 1931. The opening session will be held in the auditorium of the

Memorial at ten o'clock on the morning of the first day.

A cordial invitation has been extended to all Masons to attend the meeting of the Association and it is earnestly desired that the heads of several grand bodies and the state chairmen of every jurisdiction be present.

Excellent progress in the construction of the Memorial has been made during the past year, it is reported. The exterior structure, including the tower with its great beacon light at the apex, has been completed.

It is stated that the 1931 convention will be of exceptional importance. The building program for the year, which must necessarily be very comprehensive, and plans for the dedication in 1932, the bicentennial of Washington's birth, are among the outstanding subjects to be considered.

REMEMBERED IN WILL

Masonic institutions will receive three-fifths of the residuary estate of Mrs. Anna Elizabeth Schadewald, widow of Henry M. Schadewald, under the terms of her will probated at Philadelphia, Pa., recently. Her personal estate is listed at \$49,000 and real estate valued at \$109,000. It is estimated that quite a large sum will be left to be divided among the residuary legatees.

In naming the Grand Lodge of Pennsylvania and the Masonic Home at Elizabethtown, Mrs. Schadewald requested that "each of the beneficiaries shall erect in the main hallway of their building a bronze tablet of suitable wording" to the memory of herself and her husband. The Shriners' Hospital for Crippled Children in this city will also share in this bequest.

SYMBOL PRESERVED

For twenty-five years a stone double-headed eagle adorned the top of the east wall over the front entrance to the Scottish Rite Temple, McAlester, Okla. It had come to be loved by many of the members of the fraternity in that city. Some few months ago this symbol of Scottish Rite Masonry was lowered when the temple was rebuilt. Then there arose the question as to what should be done with it. Those who for many years had looked upon it as a guardian of the temple were loath to see it disposed of. Finally it was suggested that the eagle, which had been chiseled from a single block of Carthage limestone, should be placed in the middle of the Masonic cemetery, and this was done. It now sits on a great stone pier, facing the temple to the west, zealously guarding the graves of many of those who were instrumental in building up the Scottish Rite bodies in this city.

APPRECIATION

THE GAVEL CLUB

Legion, Texas
January 17, 1931

Mr. Alfred Hampden Moorhouse,
Editor, NEW ENGLAND MASONIC
CRAFTSMAN, Boston, Massachusetts.

DEAR SIR AND BROTHER:—Please be advised that THE NEW ENGLAND MASONIC CRAFTSMAN is coming to the Club regularly and is widely read and greatly appreciated by the members.

In behalf of the Craftsmen at Legion I wish to express their deep appreciation for your kindness and courtesy in continuing the Club on your mailing list.

With very best wishes for your continued success and fraternal greetings from each of the Brethren, I am

Sincerely and Fraternally,

V. J. FUGLER,
Welfare Secretary.

ENGLISH MASONS OPPOSE

London, Eng. — At the September quarterly communication of the United Grand Lodge of England, the Board of General Purposes proposed that there should be a small annual levy on each member of the lodges under the jurisdiction of the grand lodge for the purpose of the grand lodge administration—the grand lodge now depending upon voluntary contributions. This proposal was brought up for action at the quarterly communication held December 3, and it developed that there was quite a bit of opposition to this proposed change. The basis of the opposition for the most part was that such a change should not be made during the present economic depression in the country, as there would be many of the members who would not be able to pay their assessment; also, that the grand lodge had quite a surplus on hand which could be used before this levy would become necessary. The proposed legislation found an equal, if not greater, number of ardent supporters, and the grand lodge was adjourned without a vote on the question.

The Duke of Connaught was nominated for re-election as grand master for the thirty-first time. A motion that the Grand Lodge of Vienna be accorded recognition was unanimously adopted. It was reported that this grand lodge (Vienna) had been regularly formed in 1919, and fulfilled the basic principles necessary for recognition.

MASONIC CURIOS

In the museum of Winston Lodge No. 167 and Salem Lodge No. 289, Winston-Salem, N. C., there are many mementoes of early Masonry in this section. Among them is an old ballot-box, hand-made, huge in size, built very like a bureau with a drawer for holding ballots, and a hopper or funnel top into which was deposited the white or black ball. There is also a carving by the late Charles F. Bahnson, who is recalled as one of the ablest of the grand lecturers, and whose "Bahnson's Manual" is used in the lodges of North Carolina. This carving, of lilies of the valley with square and compasses, was done with a pocket-knife from rhododendron wood. Then there are the brass plumb, square and level; the wooden plumb-bob hanging in the "Letter G"; the old brass candlesticks for lighting; a gavel which was presented to the lodge in 1898 and is made from olive wood at Jerusalem, and a number of other things that are reminders of the lodges' early history.

MEASURES TO RESTRICT
IMMIGRATION FAVORED

Washington, D. C.—The resolution, (H. J. Res. 473), for further restricting for a period of two years immigration into the United States, has been favorably reported by the House Committee on Immigration. The bill would limit immigration from all countries not otherwise provided for to 10 per cent of their present quotas; limit immigration from the countries of the Western Hemisphere to 10 per cent of the number who entered last year, with a minimum from any one country to 100 persons; limit immigration from the Philippine Islands to 500; leave the situation with regards to Hawaii as it is, and permit the entrance of 300 technicians annually when it is shown, after a hearing before the Secretary of Labor, that such technicians cannot be secured in this country.

The Department of State announced recently an estimate that a total of 135,000 aliens will be cut from the quota during the present year, due to the restrictions imposed by the American consuls abroad.

Reports from American consular officers assigned to 21 countries whose annual quotas represent 148,466 of the total quota of 153,714, indicate that of the possible portion of the monthly 10 per cent of the total quotas, which 10 per cent equals 14,846, only 780 visas were issued to non-preference aliens as compared to 944 in November. This means that there was an underissue in December of 12,915 numbers which were available for issue to such appli-

cants from those countries. In other words, there was an underissue of 94 per cent of numbers to this class of aliens who would normally have received visas during that month.

The underissue of the possible monthly 10 per cent of the above quotas amounting to 14,846 is 87 per cent if the visas issued to aliens entitled by law to preference as well as those classifiable as nonpreference aliens is taken into consideration.

The consuls of the United States in the enforcement of existing provisions of law in the light of existing provisions of law in the light of present economic conditions have brought about the above result without arbitrary rejections of applicants, it was stated by the Department of State.

PRESIDENTS' PORTRAITS

Twenty-five years ago Aaron Fybush conceived the idea of gathering a collection of autographed photographs or letters of the Presidents of the United States, and presenting it to his Masonic Lodge—Ancient Landmarks No. 441 of Buffalo, N. Y. After continued effort during the 25 years, the collection was completed, and now adorns the lodge room.

Many of the photographs and letters were obtained promptly, and some after considerable difficulty. It took 12 years to obtain the autographed photograph of President Taft, whereas the signatures of Presidents Wilson, Coolidge and Harding were given immediately upon request.

It is the plan of the lodge to continue the "Presidential Gallery" in the years to come.

MASONS WARNED

There is a sharp contrast between the principles and ideals of Masonry and the aims of communism. F. A. Tilton, Third Assistant Postmaster General, told members of the Temple Club of Master Masons of the Post Office Department at their opening meeting of the new year at Washington, D. C.

Mr. Tilton said that while he was

convinced that communism would never gain a foothold in the United States as long as such groups as those represented in Masonry were active, and while he hesitated to be an alarmist, yet it was significant that the Communist party polled some 100,000 votes in the last election.

Since only the naturalized could vote, and these represent only a small part of the total number of Communists in this country, Mr. Tilton said that he estimated the strength of the group in America at upward of 500,000.

"I think, in view of this fact, it is time we took judicial notice of the situation," he declared, "I hope every effort will be made to send troublesome aliens to Russia and let them get a sample of the thing they are working for."

MINNESOTA SHOWS LOSS

A slight loss in the number of Masons in Minnesota during the past year was shown by reports at the seventy-eighth annual communication of the Grand Lodge of Minnesota, held recently. Joseph L. Mitchell of Austin, was elected grand master for the coming year.

The gains and losses during the year were as follows: raised, 1,462; joined, 392; restored, 81; total gains, 1,935. Withdrawn, 515; stricken from the roll, 1,032; suspended, 2; expelled, 10; died, 758; total losses, 2,317. Net loss, 382.

Receipts from all sources were \$158,286.53. Disbursements, \$150,532.18. In treasury, \$296,839.82. Appropriations for the relief of 25 needy cases, \$14,745.

In the report of the board of trustees of the Masonic Home Corporation, it was shown that the home has complete assets and resources of \$1,316,227.17, there being no indebtedness of a character against the home or property at this time. At the close of 1930 there were 129 residents being accommodated, consisting of 70 women and 59 men.

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AUTOMOBILE EQUIPMENT

The Masonic Veteran Association held a meeting during the meeting of the grand lodge. The association was organized in 1892. Since that time 1,671 members have been welcomed, 726 have died or been stricken from the roll, leaving a membership of 945; 50 of whom are honorary members, having been masons for 50 years or more, leaving 895 active members, or those who have been Masons for more than 21 years.

FRANK T. LODGE, P. G. M., OF MICHIGAN, PASSES

Brother Frank T. Lodge, past grand master of Michigan, and equally prominent in other Masonic bodies of his state, died recently. An editorial in *The Masonic News* of Detroit states: "Masonry has lost one of its staunchest adherents. No man could give more of his time or serve every group in the fraternity more unselfishly. In return he received the highest honors his brethren could bestow." Brother Lodge was one who worked his way to achieve an education; was a successful lawyer at an early age, and subsequently acquired a degree in medicine and surgery, thus enabling him to rank as one of the leading medico-legal experts of the country. He was made a Mason in 1884, and his earnest participation in every branch of Masonic affairs made him an outstanding scholar of the fraternity as well as a keen business man. Few men constantly grow in ability and retain a lively interest in the best things of life as did Brother Lodge.

The magnificent Consistory Cathedral at Detroit was filled to capacity when the impressive Masonic rites were given over his remains on December 13, with M. W. John J. Carton, the oldest past grand master of Michigan, conducting the services. Brother Lodge was a widower with no lineal descendants, and devised the bulk of his estate of considerable magnitude to the Masonic Temple Association of Detroit "as a remembrance of what Masonry has

done for me." Many years ago he wrote the following poem upon his return from the funeral services of a friend and brother:

AFTER MY DEATH

*After my death (if Life's Gateway may
be called death),
Let those who love me wear no sodden
crape,
Nor go about with bated breath
To testify their grief at my escape.*

*After my death, let no bell toll with
solemn knell
To tell its hearers that my passing Soul,
With sorrow, fear and trembling that
no one may tell,
Has reached, dismayed, a coward's
tragic goal.*

*After my death, when friends and
brethren come to claim
Their last look at the face of him who
loved them well,
And words are said consigning to the
earth or flame
The fragile house wherein he used to
dwell.*

*Let no tears fall upon his bier; the
rather, by
Bright smiles of joy irradiate the face;*

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For he whose outworn, cast-off garment
there will lie
Has, after years of longing, reached
his place.

No litany of grief be chanted at my
rites
But Te Deums of hope and faith and
joy

That, freed from fleshly trammels
which shut out the heights,
My Soul its unchained future may en-
joy.

Do I fear death? Does eager lover fear
the way

That leads him to his sweetheart's ten-
der arms?

Does toiler fear the Angelus at close
of day?

Does warrior fear surcease from War's
alarms?

That world of joy in which my journey
ends

Holds all that made my life a summer
day

Of tender love, affection, all that sends
The blood swift bounding on its heart-
ward way.

Oh, well-loved friends of mine, who
love me and who meet

With flowers and eulogy and funeral
rite

To testify your grief for him whose
weary feet

Have brought him out from darkness
to light.

Forget to weep or grieve, remember to
rejoice

That he you loved has reached the home
he sought;

And, were he here, or could he raise
his silent voice,

He'd ask his friends to grieve for him
in naught.

EARLY NEW YEAR MEETING

At five-thirty in the morning of the
first day of 1931, members of Ralph R.
Rickly Masonic Lodge No. 670. Co-
lumbus, Ohio, gathered at the lodge
room, and the recently installed master,

Fire Chief Allen E. Nice, opened the
lodge. The occasion of the communi-
cation was the conferring of the Fel-
lowcraft and master Mason degrees on
a large group of candidates. Follow-
ing the meeting, which will long be re-
membered by those in attendance,
breakfast was served.

A number of prominent guests were
present, including representatives of
lodges in Australia, Massachusetts and
Pennsylvania.

THREE SONS FOLLOW FATHER

The record of having served as the
first master of Phoenix Masonic Lodge,
No. 154, of Sumner, Wash., and hav-
ing been followed in this position by
three of his sons, is held by E. T. Gup-
til. The third son, Ernest T. Guptil,
is the present master of the lodge, hav-
ing been installed recently by his
brother, L. J. Guptil, his father act-
ing as chaplain.

The father is 87 years old, and has
been a member of the Masonic order
for 61 years. He was the first master
of the local lodge upon its organization
in 1905, and also served in that office
in 1920. He had previously been mas-
ter of a lodge in Brookfield, Vt., and of
two in Carrington, N. D.

E. E. Guptil, the eldest son, held
the office in Phoenix Lodge for two
terms, in 1910 and 1913. Leroy J.
Guptil was master in 1926.

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MASON GIVEN APPOINTMENT

Charles F. Buck, Jr., 33°, deputy
in Louisiana of the Supreme Council,
Scottish Rite of the Southern jurisdic-
tion, has been recently appointed hon-
orary consul of Turkey for the terri-

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tory of Alabama, Arkansas, Florida,
Georgia, Louisiana, Mississippi, Okla-
homa and Texas. This will be the first
time that the consular corps at New
Orleans has ever included a representa-
tive of Turkey. Mr. Buck stated that
his appointment was in line with the
new foreign policy of Turkey to se-
cure new contacts with the different
countries with which it maintains diplo-
matic relations.

SCOTLAND'S GOOD YEAR

Edinburgh, Scotland—A. A. Hagart-
Speirs, of Elderslie, was installed for
a second term at grand master Mason
of Scotland at the annual communi-
cation of the grand lodge. The Earl
of Elgin, past grand master, carried out
the installation ceremony, and the
grand master Mason intimated that he
had again nominated Lord Saltoun as
grand master depute and Lord Bel-
haven and Stenton as substitute grand
master.

At a celebration afterwards, the toast
of the Grand Lodge was proposed by
Lord Clyde, Lord President of the
Court of Sessions. He said they thought
of the Grand Lodge of Scotland as a
culminating pinnacle of the Temple of
Solomon, which Scottish Freemasonry
had built on Scottish soil. He spoke
of the influence for good which every
loyal Freemason could exercise who
realized that when he became a mem-
ber he professed faith in the brother-
hood of man.

In acknowledging the toast, the grand
master Mason stated that eight charters
had been issued during the year, com-
pared with four in the previous year,
and over £10,500 had been disbursed
for benevolence during 1930.

CELEBRATES 95th YEAR

Alki Lodge No. 152, of Seattle,
Wash., held a celebration recently in
honor of the ninety-fifth birthday of
Alexander Smart, who has been a mem-
ber of the Masonic Fraternity for 62
years.

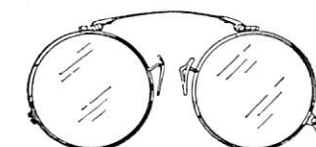
Mr. Smart was born at Kinard Cas-
tle in Scotland in 1835, and with his
parents came to America in 1857. He

was made a master Mason in Fortitude
Lodge No. 256, DeSoto, Iowa, in 1869.
A charter had just been granted the
lodge, and he was the first candidate to
receive the degrees. In 1927, he was
presented with life memberships in Alki
Lodge, West Seattle Chapter, Royal
Arch Masons, and West Seattle Chapter
No. 106, Order of Eastern Star. He
is a charter member and a past com-
mander of Girard Commandery, Order
of Knights Templar, at Perry, Iowa.

PRACTICAL CHARITY

There now stands on the grounds of
the Scottish Rite Hospital for Crippled
Children at Dallas, Tex., a metal build-
ing used for storing X-ray and motion
picture films, and other inflammable
materials. This building has an in-
teresting history, as it was erected with-
out cost to the hospital.

Following the Cleveland Hospital
disaster, which was caused by burning
X-ray films, steps were taken to pro-
vide an outside storage vault at the
Scottish Rite Hospital to prevent the
possibility of such an occurrence. A
number of interested Scottish Rite Ma-



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sons were called into a meeting with an architect, and plans were devised whereby those attending the meeting were to ask for donations of materials necessary to construct this building. One of these called on the Dallas Heating and Ventilating Co. for steel reinforcements, and the proposition was placed before the president of the company, Harry Stanyer, who is a member of the Craft. His reply was that if the hospital could use a sheet metal building instead of one of brick and stone, he would be glad to furnish such a building free of charge. As a result, there now stands on the hospital grounds a metal building, the gift of Mr. Stanyer and his company. The other necessary work was also donated.

The committee, which was called into session to solicit the material on the original was also requested to solicit cash donations to cover the labor. As the matter now stands, the hospital board has the building and about \$350 in cash.

AN HISTORIC BANQUET

Formed when the Wolseley expedition reached Winnipeg, Canada, in the troubled days of 1870, Prince Rupert's Lodge celebrated its sixtieth anniversary recently with a banquet at the Hotel Garry. On December 10, 1870, the first meeting of the lodge was held at the Drever House, Fort Garry, the first master being Rev. R. Stewart Patterson, who was chaplain with the Wolseley expedition.

Two men were signally honored at the banquet. One was Sir Daniel H. McMillan, the oldest surviving member of the oldest Masonic lodge in Western Canada. He was number 18 on the register, having joined at the second regular meeting of the lodge, January 16, 1871. The other, W. G. Scott, who was unable to attend on account of illness, was number 127 on the roll of Prince Rupert's Lodge, which now bears 1,427 names. To Mr. Scott, in *absentia*, as the oldest surviving past master, and to Sir Daniel, who was master in 1887, the lodge presented illuminated addresses.

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INDIAN MASON DECORATED

Col. Nawab Malik has been appointed Honorary Aide-de-Camp to King George V of England. He is the only Mohammedan in British India to receive this distinction. Of the Sikhs and Hindus, two chiefs hold the distinguished rank—the Maharajah of Patiala, past grand warden, and the Maharajah of Bikaner, past deputy district grand master of Bombay.

Colonel Malik was made a Mason in Industry Lodge No. 1485, Lahore, in 1906. Besides his membership in this body he is a member of the following Masonic lodges: Prospect, No. 3742, Simla; Himalayan Brotherhood, No. 459, Simla; Rainsina, No. 3819, Delhi; Wantage, No. 3178, London, Eng. (present junior warden); a founder (the only Indian) and first senior warden of the Brothers of Birchington, No. 5226, Birchington-on-Sea, Eng.; a member of Royal Arch degree in India, and of Wantage Chapter No. 3178, London; East and West Mark Lodge No. 678, Simla; St. Mark's Mark Lodge

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WASHINGTON SUCCESSFUL AS HIGH GRADE FARMER

The fame of George Washington as a soldier and statesman has always overshadowed his other achievements. By nature George Washington was essentially a farmer—a high grade farmer. This information is contained in a statement issued by the Division of Information and Publication of the George Washington Bicentennial Celebration.

Farming was Washington's first love, and it was always with reluctance that he left his farm to answer the call of his country. Washington himself described his love for farming when he wrote, in 1778:

"I think * * * that the life of husbandry of all others is the most delectable. It is honorable, it is amusing, and, with judicious management, it is profitable. To see plants rise from the earth and flourish by the superior skill and bounty of the laborer fills a contemplative mind with ideas which are more easy to be conceived than expressed."

IS THE LODGE FUNCTIONING TO CAPACITY?

(Continued from Page 117)

Masons we are tolerant of the beliefs of any individual man, but as a body we cannot fraternize with the force of darkness and repression when we stand for freedom and light.

It is the fact that the individual lodge is not anywhere near functioning to capacity. This is due to lack of leadership in grand lodge officers. Some occult personage or influence selects the junior grand warden, and he moves up the line until he is grand master. Does he know what it is about? Not he.

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We have heard much against the Grand Orient of France, and we have plumed ourselves on our superiority. But they publish a monthly review, "Acacia", for the benefit of their members, and we have nothing in the 50 grand lodge jurisdictions of the United States comparable with "The Acacia", which gives its members much valuable information which they discuss in their lodges. I speak with ten years' experience on Boston newspapers when I say we have nothing to compare with it. I have recently translated from its pages an article on the modern views of the above, the materialization of energy, the quantitative theory of Planck and the theory of relativity by Einstein, which would do credit to any scientific journal. Yet it is published for Masons only, and written by a Mason. What do we have in the United States like it? Answer—Nothing.

The only real Masonic magazine published by a grand lodge in the United States is the "Masonic Outlook" of New York, with the little Grand Lodge Bulletin of Iowa a mild second. There should be 50 good Masonic magazines throughout the country spreading Masonic light to every member, and after a while we would have some real Masons and fewer suspensions for non-payment of dues. Then they and the Grand Lodge officers might learn something about Masonry.

In conclusion we can truly say: The lodge is not functioning to capacity, and the reason is lack of leadership among those who should out of their knowledge give the constituent lodges a true conception of the wonderful beauties of Freemasonry, and what a Mason ought to be by example, rather

than by precept.

CYRUS FIELD WILLARD.

This is a letter in answer to some statements in one article in your symposium.

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A MASSACHUSETTS VETERAN

A huge birthday cake, with 105 candles burning, topped off the birthday celebration of the oldest Mason in the United States, Leprelet M. Lougee, a resident of the Masonic Home at Charlton, Massachusetts, on Thursday, February 5. Earlier in the day Mr. Lougee sat in the chapel of the home and heard himself cheered over an NBC radio hook-up.

Thousands of letters from all over the nation congratulating him, kept the aged man busy for some time. A delegation from his lodge, Granite lodge, of Whitinsville, Mass., came, bringing gifts which included tobacco. Brother Lougee says his longevity is due to the fact that he keeps his "head cool and feet warm."

He is a native of Burrillville, R. I., and joined the Masonic lodge of Jewell City, Conn., in 1871, later becoming a charter member of Granite lodge. He formerly lived in Central Falls, R. I. His present health is excellent.

THE UPPER CRUST

"The MASONIC CRAFTSMAN, of Boston, makes much of the fact that Mankato, Minnesota, Lodge No. 12, has three past grand masters of the Grand Lodge of Minnesota among its members. South McAlester Lodge No. 96 raises Mankato No. 12 one. It has four past grand masters of the Grand Lodge of Oklahoma who are on its rolls. They are Phil D. Brewer, Wm. P. Freeman, William Mark Sexson and Claude A. Sturgeon.—Oklahoma Mason.

[Are there any lodges with more P. G. M.'s than four in their membership? Would like to hear of them.—Ed.]

EARLY MASONIC WARRANT

The existence of a warrant from the grand lodge, Dublin, Ireland, dated 1713, empowering Colonel Arthur Denny, his brother, Sir Thomas Denny, and George Bateman, to establish a Masonic lodge at Tralee, was recently discovered by Rev. Sir Henry Denny.

The London Freemason states that the seven earliest warrants known to be in existence are all dated February 1, 1731, and it will depend upon the actual date, month and day, of the

warrant recently discovered to determine its seniority.

It is believed that the oldest warrant under which a Masonic lodge is now working is the one in possession of No. 1 Cork Lodge, Cork. There are Irish lodges of older date, but they do not possess any document of their formation and authorization so old as No. 1 Cork.

FORTY-NINE LODGES

Forty-nine North Carolina Masonic lodges and fourteen states were represented at a communication of Wm. G. Hill Lodge No. 218, at Raleigh, N. C., held in celebration of the sixty-sixth anniversary of the lodge. Among those present were the Grand Master, the Grand Secretary, and three District Grand Deputies of the Grand Lodge of this state. One of the features of the evening was the program rendered by the Scottish Rite Guard of Greensboro. Scenes from the Master Mason Degree were enacted with all the necessary stage and lighting effects. As the assembly passed from the lodge room at the close of the meeting they filled the hat of the Tyler with money for the Oxford Masonic Orphanage.

The master of this lodge is Edwin W. Yates, who is a 33° Scottish Rite Mason as well as a member of all the York Rite Bodies, a Noble of the Mystic Shrine, and Secretary of the Scottish Rite in Raleigh. It is unique that all elective and appointive officers of this lodge are Scottish Rite Masons with one exception.

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He—"Don't cry, sweetheart, I'll give you another!"

PARTING OF THE WAYS

Lady Glowworm: "I never want to see you again!"

Male Glowworm: "All right dearie. You glow your way and I'll glow mine."

ALL ONE

"Look here, waiter, is this peach or apple pie?"

"Can't you tell from the taste?"

"No, I can't."

"Well, then, what difference does it make?"

NEW DEFINITION

Teacher (pointing to a picture of a zebra): "Here is something that comes from Africa. Can anyone tell me what it is?"

Johnny: "It looks like a horse in a bathing suit."

THE DIFFERENCE

Wrecked Motorist (opening his eyes): "I had the right of way, didn't I?"

Bystander: "Yeh, but the other fellow had a truck."

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